

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

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What this country wants just now is young men not dead set on big salaries but who aim to be somebody after awhile when they are men.

Beloved when you are thinking of that offering soon to be made for Missions just bear in mind also that "the Lord loves a cheerful giver," and that "the liberal soul shall be fat."

Materialism, salvation by culture, the liquor habit, covetousness, graft and lose evangelism, these are the evils that are working to the undoing of the church of the Christ.

A smile, a little laughter, a hand shake, a lift, a little help, a word of encouragement, these are the small coins of social and religious life, and happy is the Master's servant who has his cup full of them and the deftness to use them wisely.

That China should yet be a Christian country and put on the habiliments of civilization and thus join the great army of heaven-bound pilgrims, is the dream, even the hope, of the self-sacrificing missionary. Is it not also according to the promise of the Most High?

It is every Christian's privilege to be happy. He would make a mistake, however, if he made it his main business to be happy, but if any one will trust in the Lord and do good after the will and way of God happiness will crown his days and joy and gladness fill his life.

Japan seems determined not to be outdone in the province of the high (?) social civilization no more than in human butchery. In one year their statistics show no less than 65,392 divorces over against 370,961 marriages. True it is a sort of down grade progress and it goes on. Let us pray for better things.

Many a brilliant man gets credit for being a genius when he is only the honest product of study and patience. People said that "Hamilton was a genius," but Hamilton said "if they knew how hard he worked while others slept they would say 'Hamilton is a plodder.'" There are great things in store for those who work and wait.

We are "not our own we are bought with a price," therefore we ought to do the will of God though it require the sacrifice and submission of a slave in fact. But if we will get so close to God that His will becomes our will then the same service will be that of a loving child and the sacrifice a freewill offering of love and delight.

A law that promotes licentiousness for license fee, is an abomination to both heaven and earth and ought to be abolished before the sun goes down. Such is every law in the land that authorizes the issuance of a license to run a liquor saloon. Can it, in view of its baleful fruits be anything short of a "league with hell and a covenant with death?"

What wonderfully little things of God and in nature can confound the mighty things of men and art. Only a little while ago a small pebble got into the safety valve of the great French submarine boat while it was down at the bottom of the ocean and neither boat nor crew ever again floated in the light of day until drawn up a wreck and mass of corpses. Yes how do the little things of God confound the mighty things of men!

A new Catholic church seems to have come to the front out in the Far West. The Pope, a Mr. Schrader, recently reported to the President in Washington, hoping undoubtedly for official recognition. That post is so new and unheard of that we have put it up that it is the product of the late earthquake, and possibly of short duration. The new Catholics seem to be so shabby an improvement on the old that they are scarcely worth preserving.

A Manual of B. Y. P. U. Methods, by Sunday School Secretary Landrum P. Leavell, is now in manuscript and will issue from the presses of the Sunday School Board within a few weeks. We have gone over a part of the manuscript, and unhesitatingly pronounce it a distinct and valuable addition to young people's literature. Every pastor and Sunday School worker should avail himself of one of these as soon as they come from the press.

The Pope's bribe of 300 days' indulgence for Bible reading just a little it seems did induce a considerable increase of the sales of the Douay version of the Bible and may be some increased reading, but it will require a thousand years of such Bible reading and of a purer version than the Douay to enlighten and instruct the Catholics in Bible truth like most other people are. But let us hope, for yet better things for those deluded people.

Baptist papers of late is Easter advertisements. One of them usually sensible in all other things actually put into a column of paragraphs, this fool note, "Next Sunday is Easter Sunday," and we felt as if we had taken a sip of stump water. Why do some wise Baptists act so otherwise to be so soft and unwise? Easter indeed! Who but a superstitious papist could have any interest in such a heathenish festival—even fiction, unless perchance it was a hindermost Baptist?

A brother reported in the Baptist and Reflector a meeting conducted by a modern "wild-cat" evangelist who by his clownishness, etc., drew great crowds and provoked great disputations and seemed to instruct but little and build up less, got large money, took all interest with him when he went away. He closed by saying "it was hard on the pastor who would seem like 'corn bread to pound cake' in comparison." Well after all is not "corn bread" of bet-

ter wearing facilities as a constant diet? Thank God for the good pastoral "corn bread." Otherwise the churches would die.

To very many people even of the sacerdotal and ritualistic sort Easter is little more than a "flower show" or a "spring opening." Somehow some of us have an idea that all anti-sacerdotal and anti-ritualistic religionists even including the Baptists themselves, who take on any of the Easter drapery and garnishment are most of all devoid of any real religious sentiment and devotion. What is it but "the beguiling of the serpent, corrupting them from the simplicity that is in Christ?"

A colored man of intelligence and morals declares that the white people can protect the negro and shield their own women from the outrages of the human brute very largely by abolishing the saloon and driving out the liquor traffic. This is largely true and the white race lacks little of being participes criminis in the crimes inspired by liquor, if they can abolish the traffic and will not do it. Can they not? Surely they can for they have the ballot, the law and the courts. Up then men and at it.

On the sheer basis of economy we think the United States government does our people a very measly stunt in dealing with the liquor traffic. For the paltry sum of \$300,000,000 in revenues and license turned into the public treasury, the liquor men are allowed to take the vast sum of \$1,200,000,000 and even more out of the earnings and living of our people. Then it is well to bear in mind that the whole of that revenue and license money is scarcely one-half of the cost of punishing and caring for the criminals and lunatics produced by the traffic.

It is claimed by a woman writer that the present economic and domestic status of women in this country "has not limited the number of marriages, evilly affected the homes and more populous and licentious clubs. God's way for men and women same realms of society will show very many more divorces, fewer happy and well-kept homes and more populous and licentious churches. God's way for men and women is always best. 'I will make a help meet for him,' and 'they twain shall be one flesh.' What therefore God hath joined together let not man or woman put asunder.

There is no doubt that the most unmitigated stumbling blocks to a consistent and earnest Christianity in these days after the light weights and shams in "modern evangelism" is the utter hollow-heartedness of what may be called popular religion or religion in fashionable circles. The pretense of fasting and self-denial in "lent" and the gusto and extravagance in all manner of vicious worldliness, afterwards of dancing, card playing, drinking, bridge, etc., is the spectacularism the masses of the people are told, is "letting your light shine before men." No wonder "the love of many waxeth cold."

News on the Circle.

"The Story of a Balking Preacher, with lessons," is the subject of a sketch by Dr. B. Gambrell of Dallas, Texas, in the Baptist Standard of last week, and is one of the very best.

Rev. W. C. Garrett has resigned as pastor of Nacona, Texas, to take effect May 1. He says no lay preacher need want that church and field.

Rev. W. S. Rouse of Crockett, Texas, was lately assisted in a revival by Rev. J. B. Fletcher and his singer, Harry Payne of Waco. The church gave \$204.25 to missions.

Rev. E. C. Dugan of the Seminary in Louisville will deliver the Baccalaureate sermon at Bethel Female College at Hopkinsville, Ky., in June.

Rev. I. P. Trotter of the First church, Hattiesburg, Miss., has had the honorary degree of Doctor of Divinity conferred on him recently by the Temple College, Philadelphia, Pa., of which Dr. Russell H. Conwell is president. The truth is, Bro. Trotter has been entitled to the honor many years.

The church at Georgetown, Ky., where the great Georgetown College is located, gave \$12,360 to the Baptist Education Society of Kentucky recently under an appeal from Dr. P. T. Hale. This church leads in contributions so far.

Rev. M. E. Bradus has resigned at Pierce City, Mo., and will locate at Clarksville, Mo., to preach to country churches contiguous thereto.

Rev. A. Frank Hauser of Louisiana, Mo., has resigned this pastorate to accept a hearty call to the First church Erie, Penn., beginning April 15.

The church at Alpine, Texas, has secured the services of Evangelist Geo. W. Baines, missionary of the general convention of Texas, as pastor, and he begins work at once.

Rev. B. A. Kibbrough of Tupelo, Miss., is assisting Rev. Thomas S. Young in a revival in the First church, Topeka, Kas., which bids fair to bring about remarkable good.

A revival is in progress at Valence street church, New Orleans, La., of which Rev. W. J. Mahoney is pastor which is accomplishing untold good. Rev. W. A. McComb of Glister, Miss., is doing the preaching.

Dr. J. B. Moody of Martin, Tenn., is to begin a revival with the First church, Alexandria, La., of which Rev. M. J. Hoover is pastor, April 14th. The meeting has been thoroughly advertised and the people are full of expectancy.

Dr. A. J. Menier has resigned as President of Coxs College, College Park, Ga., with a view to entering the pastorate again after June 1. He frankly says he is leaving the position because he misinterpreted his duty when he took charge.

Dr. C. C. Buckner of the Baptist Orphan's Home of Texas, lately baptized 61 converts, among the children, into the fellowship of the Orphans' Home church.

Rev. W. T. Rouse has accepted the call of the church at Clarksville, Texas, and is now on the field.

Evangelist Sid Williams was to have assisted Rev. J. Frank Norris in a revival at McKinney Avenue church, Dallas, Texas, but only preached three times on account of sickness. Bro. Norris carried the meeting on resulting in 80 conversions and 60 additions. A collection of \$4,000 was taken to complete the church.

Rev. E. L. Compere of Dublin, Texas, has accepted the care of the church at Greenville, Texas, and is on the field.

Prof. Franc W. Crupien of Brooklyn, N. Y., has taken charge of the Department of Music in Baylor University, Waco, Texas.

Rev. J. Benj. Lawrence of Humboldt, Tenn., a native Mississippian, is writing a very strong series of articles in the Baptist and Reflector on "The Office Work of the Holy Spirit."

Rev. T. H. Francisco of Louisville, Ky., has accepted the care of Belmont church at Nashville, Tenn., and takes charge June 1.

Dr. J. J. Taylor, president of Georgetown College, Georgetown, Ky., has accepted the call to the care of the First church at Knoxville, Tenn., to take charge July 1.

The Colorado State Convention has procured the services of Rev. J. W. Beville of Liberty, Mo., as evangelist and he will begin work April 15. Lately he has been traveling with Evangelist W. H. Sledge.

Dr. Geo. W. Truett of the First church, Dallas, Texas, is assisting Dr. F. C. McConnell in a great revival in the Calvary church, Kansas City, Mo. He will no doubt cause no small stir in that city.

Rev. A. H. Autry of Hope, Ark., is assisting Rev. W. T. Cantrell in a revival at Port, Oklahoma, which gives promise of great things.

Rev. Thomas Spurgeon has resigned the care of Spurgeon's Tabernacle, London, on account of a sad decline in health. He has for years nobly succeeded his illustrious father.

Dr. W. T. Lowrey of Mississippi College, Clinton, Miss., and Dr. J. W. Conger of Ouachita College, Arkadelphia, Ark., will deliver the commencement addresses at Louisiana College in June.

Rev. Robt. P. Walker of the Seminary at Louisville, Ky., has been called to the care of the church at Lenoir, N. C., and takes charge in a few weeks. It is said that he declined a call to a large church in Kentucky making a financial sacrifice of \$650 to serve the saints at Lenoir. And still some say a preacher's loudest call is where the biggest salary can be found.

Mr. Joseph W. Bailey has sold his interest in the Biblical Recorder Co., of Raleigh, N. C., to Rev. C. W. Blanchard who will succeed him as editor May 1st. Bro. Bailey has made The Recorder a brilliant exponent of righteousness for many years.

Rev. T. N. Compton is assisting Rev. C. V. Edwards in a revival at the First church,

New Orleans, which is effective of great good.

Rev. M. R. Cooper, a native Mississippian, has accepted the care of the church at Kennett, Mo., removing from Crockett, Mo., to that place.

These items are written by another during the serious illness of the regular contributor, Rev. Martin Ball, who is the victim of the la grippe. He was able to fill his pulpit Sunday March 24th and expected to carry forward a revival doing his own preaching, but was bed-ridden Monday and has been seriously sick. At present he is improving slightly.

The trade problem is more easy of solution than some people think. Looking at it in its simplest analysis it is about after this fashion:

Tommy—Ma, Freddy's crying 'cause I'm eating my cake and won't give him any.

Mother—Is his own cake finished?

Tommy—Yes, ma; and he cried when I was eating that, too.

If all men could only learn to let each one have his own, there would be mountains of suffering removed and oceans of tears unshed.

Revival in New Orleans.

Concert of effort in revival work is being conducted in three of the Baptist churches of the city.

At the First church Pastor Edwards is being assisted by Dr. J. H. Compton, of Kentucky. At the St. Charles Avenue church, Pastor Brinkley is being assisted by Home Board Evangelist, of Georgia. Pastor Wm. J. Mahoney of Valence street church is being assisted by the writer.

All the churches report encouraging signs of the revival spirit.

While the different workers do not see much of one another yet we meet occasionally for counsel and prayer. On last Friday night we held a workers' prayer service which lasted from 10 p. m. to 5 a. m. This was led by Evangelist Hari of Kentucky, who was passing through the city and missed train connection and remained over night. In this meeting there were 22 of us prayed all night. It was the sweetest and most gracious experience of my life.

At the Valence Street church the Lord is graciously blessing. Last night quite a number of workers remained at the church and prayed till midnight for the services today (Sunday). As an evidence of His blessings 23 people professed conversion this Sunday morning. One of these was a lady visiting in the city from Lake Charles, who was a student in the C. F. I. Clinton, Miss., when the writer was a student in college. She and her husband were in the city and saw from the papers of the services and came because of college associations. Her name is Mrs. Kent Miller, formerly Miss Tisey Muir.

Up to this writing, Sunday afternoon, there have been 45 professions in Valence Street church, and we are praying for and expecting a gracious meeting tonight, for men, with the women admitted also. Let those who read this pray for New Orleans. Oh! how we need the prayers of the people of Mississippi.

Truly,

W. A. McComb.

For the Nut Crackng Corner.

A brother who has read both the statements in recent issues of The Baptist Record concerning Election asks, "Will you please tell just what the doctrine of election is?"

The doctrine as set forth in the Philadelphia Confession of Faith, which was sent out by the Philadelphia Baptist Association Sept. 25, 1742, reads this way: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation; to the praise of his glorious justice."

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number so certain and definite, that it cannot be either increased or diminished."

"Those whom God had predestinated unto life, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace of salvation by Jesus Christ."

"Others not elected, although they may be called by the ministry of the Word and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither will nor can come to Christ, and therefore cannot be saved."

This is the language exactly as it is in the book and is as plain as one could make it.

Thousands of good men believe the doctrine has here stated while to others it appears to be a monstrous perversion of God's truth concerning one of His most glorious doctrines.

The doctrine as stated is what is called Calvinism, and it appears to many to make the damnation of the lost the result of God's own choice. If God before the world was made looked through the ages and selected some to save and made provision for their salvation, and left others to die in their sins without provision and effectual drawing, then He must have had pleasure in their damnation for there was nothing whatever to cause Him to leave them "to act in their sin to their just condemnation" but His own choice. Yet He has had it written that he has no pleasure in the death of the wicked. Ezekiel 18:23, 32.

To me the very thought of making God look through the ages at poor criminals equally helpless and equally guilty, and of His own choice selecting out some to save and leaving others in their sin to live and die and writhe in the pains of hell forever is horribly horrible.

All deserve damnation just alike, "There is none good, no not one." God foresaw all this. Why then should He have chosen some and, from age to age, given them prevenient grace and an effectual call, and have left the others without these blessings, were it not a pleasure to Him to see them suffer? What He did He did "after the counsel of His own will." Why then did He so will it if He had no pleasure in it? Yet He says "I have no pleasure at all in the death of the wicked." And again He says He is "not willing that any should perish, but that all should come to repentance." II. Peter 3:9.

Let me say that Baptists have no "creed" except the Bible. There is no "rule of faith and practice" among us except the word of God. Each one may interpret a doctrine as he wills, therefore there is great breadth of opinion on these deep truths. I have not

a word of censure for those who believe the doctrine as stated above, but I cannot believe it. As I see it, it makes God, by previous decision, fix the damnation of all those He "left to act in their sin to their just condemnation" who, "not being effectually drawn by the Father, neither will nor can truly come to Christ, and therefore cannot be saved." If they cannot come, and cannot be saved, the poor things just have to be damned. The thought is too awful to me. I cannot believe my God did any such thing.

The Rebucker.

A brother seems to have become disturbed because I stated under this heading that the preacher who uses the mixed congregation to rebuke the weak and erring church members, who have not been condemned by the church, is not worthy of the place; and wants to know a better way.

I think I can make that plain in a few words.

Do this way: Rebuke all sin as such, as God impresses your heart to do, but don't make thrusting insinuating expressions like "some members of this church do so and so." Condemn the sin, but don't insinuate. Such insinuations cast reflection and correct nothing.

Then never accuse the church before the mixed assembly. The relationship between the pastor and church is representatively that of a family, and he who would publicly insinuate or charge his family could not expect people to respect it. Neither can the pastor who publicly accuses his church expect it to be respected. Matters that need discipline should be first considered by the deacons and pastor, and then in church conference—not mixed conference—considered by the church. If the pastor, after loving effort, feels that the church is sinning against God by not disciplining he can resign and then publicly tell his reasons why, but unless he has determined to leave the, to him, God-dishonoring body self-respect, and respect for the general cause of Christ, demands that they "keep their differences in the family."

There are two ways to correct. One is to "nag" and the other is to "lift up." I knew one preacher who drove the entire family of a deacon off by having one girl turned out for dancing, and they were lost to the Baptists. I knew another who took charge of a worldly church and by preaching the uplifting truths of God developed the whole body into a consecrated, working, soul-winning body, and lost none. Which was best?

I have discovered that when I, myself, am farthest from God, and religiously coldest, I am most given to looking at the faults of others and preaching about them. Lift up, lift up; lift up! He who quits a wrong because rebuked will never make an open hearted loving servant, but he who is shown the better way and quits because he loves God is most sure to be a consecrated man.

E. L. Wesson.

Tennessee College for Women is the name of the new Baptist college at Murfreesboro, Tenn. The campus is considered worth \$40,000 and the new pressed brick building cost \$60,000. So the Tennessee Baptist Convention owns a female college plant worth \$100,000, less the furnishing which will cost from \$15,000 to \$20,000. The Baptists of Tennessee were not called on to erect the building, but are asked to furnish it.

Conducting Revivals.

I notice in the last number of the Record, an article from Bro. T. J. Moore as to the "how" of conducting a revival. He appears very much opposed to the so-called mourners' bench or an altar service.

He enumerates six steps in the usual altar service revival. (1.) Song and prayer service; (2.) Preaching; (3.) Call for seekers to come to the altar; (4.) Individual or personal work of kindred and others interested in the congregation and at the altar; (5.) shouts, handshaking, etc.; (6.) Invitation to join church.

I cannot see one particle of wrong in either, or all of these steps. I do not think it is actually necessary to follow this plan; but everybody has a plan. I asked an opponent of this plan how he conducted a service. He replied, "I usually try to present the gospel and then present two propositions, (1) For those who are willing to accept Christ to come forward, or stand up; (2) Invitation to unite with the church." I asked him if he found that plan outlined in the Bible. He said he did not. Then all of us suggested thoughts and methods which I think is all right if not in direct conflict with the word of God. When Jesus fed the hungry multitude, Jesus, a lad and the disciples all had a hand in the work—human agency. (John 6:9, etc.). When Jesus was in Genesareth the people sent out into all the country and brought the diseased to Jesus. (Matthew 14:35, etc.). Human agency. The Syrophenician brought her daughter's troubles and with much entreaty prevailed on Jesus to cast the devil out. (Mark 7:25).

I imagine that there were much talking, shouting and shaking hands going on, on the day of pentecost, (Acts 2), and a good deal of personal work, as those who were "pricked in their heart" appealed unto "Peter and the rest of the apostles"—so with many other words did Peter testify and exhort after he had preached. I know there is nothing said about the altar service, or mourners' bench, yet I am bound to believe there was some kind of arrangement made to separate those who were interested from the rest of the crowd; and if there had been enough benches it would certainly have been a very convenient method to have them all seated so as to answer their appeals.

I claim no virtue for the "bench" or the altar, or the church, or the preacher. Nothing saves but the Blood. All these other things are but agencies used of God under spiritual guidance in the salvation of the lost. I believe there are thousands who would follow Jesus in baptism but for pride; and I believe pride keeps many from the so-called mourners' bench. They will stand up or give the hand, but dislike to kneel.

Now in conclusion, let me say this: "If Bro. Moore will tell me just exactly the way Jesus would have us work for Him, how to preach, pray, sing, write and when to quit, I shall try to follow in that way—if I am convinced it is the only way. Sometimes I use all the six ways and others besides, and would use a hundred ways if I could by that means get some lost soul to see and accept the Blessed Christ that washed me and cleansed me in His precious blood. "Bless the Lord O my soul and all that is within me bless His holy name."

Joel D. Rice.

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Notice.

The Baptist Record is receiving so many inquiries about rates and other particulars about the Southern Baptist Convention, that we cannot answer all by letter, and takes as method of answering.

So far as yet given out, no special rate has been made for the trip to the Convention, and no arrangements for any special coaches or accommodations of any kind. We do not know that any can be made. If special rates should be announced, we will give them in Record.

Peace Conferences.

The very name commends itself to every sympathetic and philanthropic soul. If the very name is melodious to right-thinking men of the world, how sweet it must be to Christians. He surely does appreciate that epithet of the King of Peace, which announces Heaven's attitude toward the peace-maker: "Blessed are the peace-makers: for they shall be called the children of God." Peace-makers between men, peace-makers between nations—what a noble mission on the earth! If all Christians instead of adding fuel to the fire of strife, would use their good offices to allay it, this world would undoubtedly be made much happier. To be sure, every thoughtful man prays deliverance from the sight of such a fratricidal slaughter as was witnessed in our own country in the Sixties or the Russo-Japanese wars or the Russo-Japanese wars or the Russo-Japanese wars.

We would suggest that earnest prayer be offered privately and publicly for God's presence and guidance in "The National Arbitration and Peace Congress," to con-

vene in the city of New York, April 14-17, 1907.

Ordinarily God does his work through his servants, and some of them will be in this Congress. There will be many present who are not his servants, and "neither regard God nor man, but God can further his cause and glorify his name through them, if he so wills. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." God is still "King of Nations," and can work according to the counsel of his own will, and none can hinder.

Also on the 15th of June, 1907, the Hague Conference will meet the second time. When it met before the Czar's rescript was extended only to the twenty-six nations which had diplomatic representatives at St. Petersburg. At the forthcoming Congress all the nations of the earth will be represented; and, for the first time in the history of the world, all the "kingdoms of the earth" will meet together to discuss matters in which all are mutually interested. This ought to be the greatest political meeting ever held on the face of the earth. To this end, let devout prayers ascend to the King on the throne, the "King of kings and Lord of lords," the only universal potentate, that He will be the real moderator in this world-conference.

It will be one of the grandest spectacles of an earthly kind when the forty-five nations now existing sit together in counsel, for the purpose of ushering in the glorious day, when wars shall cease on the face of the earth. This will be the largest body of lovers and advocates of peace ever before assembled. It has been objected that these universal peace conferences will prove too expensive. This is quite a weak objection, but let the answer suffice, that the cost of carrying on one war such as the Russo-Japanese was, would maintain a peace conference for a thousand years, to say nothing about the tears, sorrow, suffering and death.

We believe our preachers would do well to advocate and emphasize the peace-conference idea, and draw lessons and suggestions therefrom. The war-spirit should be supplanted by the nobler desire for the reign of universal peace among the nations of the earth. Let us all contribute all we can in every way to this worthy end, until all shall be able to join in the happy refrain: "Glory to God in the highest, and on earth peace, good will toward men."

The Pivotal Time.

No one acquainted with the way we do our work in Mississippi can fail to realize that the two weeks intervening between this and April 30th is the pivotal time in our Home and Foreign Mission work. God only knows the momentous issues hinging on these two weeks' work. We have a large amount of work to be packed into this short space of time. But the Baptists of the South are well able to raise every dollar needed by these two boards. Let every brother and sister give feeling that the final issue depends on his or her faithfulness. This is true; for, if every one will do this, the day will be saved easily. Let us make glad the hearts of two of the noblest men among us. Yea, let us so deport ourselves as to merit the approval of him who went about doing good. If you have not given to these objects, do not fail to do so, and to do your best. Even if you have given, carefully look over your financial affairs, to see if you cannot add some-

thing more to what you have already done. May the God of armies give his soldiers the victory in his name.

A telegram from West Point announces the death of Rev. H. J. Vanlandingham. Peace be to the ashes of this servant of the Most High.

The Record acknowledges an invitation from Dr. and Mrs. J. R. Sample, of Summit, to attend the marriage of their daughter, Miss Emily Stella, to Mr. W. W. Smith, on the 30th of April, at 3:30 p. m., at home.

Greenwood is in the midst of a fine meeting in which Evangelist Solomon is doing the preaching. Already there have been a number of conversions, and the meeting is expected to continue two or three weeks yet. Pastor Tull has closed his first quarter's service. On his first day there were 56 in Sunday School; last Sunday there were 103.

Pastor Kincaid, in a few days to begin a meeting at Lexington, with Dr. T. S. Potts, of Memphis, to his help. Pastor Kincaid requests the prayers of all Record readers. He is doing a good work in Lexington.

Bro. pastors and superintendents, think carefully over the needs of the mission boards, and of the obligations of yourselves and your particular fields, and leave no stone unturned for the largest offerings possible for the salvation of lost souls.

Judge George Anderson, of Vicksburg, is in Missouri on a trip with his invalid brother, in search of restoration of health. He called on the Baptist Recorder on his way.

Rev. P. I. Lipsey has recently made a trip to Arkansas, on a visit to his mother who was quite ill. We have not been advised as to the result of her illness, but hope she is restored, or at least convalescing.

Dr. B. D. Gray, Secretary of the Home Mission Board, will spend next Lord's Day, the 14th, with the churches in Jackson. He will speak at the First church at 11 a. m. and at the Second at 7:30 p. m. He will be at Hazlehurst on the 17th, at Crystal Springs on the 18th, and at Clinton on the 16th. He will also visit other places.

Rev. R. A. Kimbrough of Tupelo, has just returned from a meeting with the First church of Topeka, Kas. in which sixteen were added to the membership. He is one of our best preachers.

The Clintonian is a well-edited weekly, published at Clinton, Miss., by Miss M. M. Lackey. Number 2 has just reached our desk. We wish Miss Lackey large success in her undertaking.

Pastor Weeks is arranging to hold a meeting at the First church beginning about the first of June. Pastor Harrington of the Calvary church will also have a meeting this spring, possibly the two churches will hold a "simultaneous meeting." Evangelist Solomon will assist in the Calvary church.

The building of the First church is about completed, the congregation is occupying the building, and find it very commodious and attractive.

Pastor Howard L. Weeks of the First church of Vicksburg, has inaugurated a new departure in the church life of his congregation, Thursday afternoon, at 4:30 he preaches to the children of the church, those from six to sixteen. The services are made evangelistic and the children find them very attractive and many of the young people of the church are lead to accept Christ through these services.

All the religious forces of Vicksburg have recently joined in an effort to take the religious census of the city, at this writing the results have not been made known fully, but it is safe to predict that a goodly number of church-members were found for the first time.

Baptist religious life in Vicksburg is decidedly hopeful. The mighty struggle made by the First church to erect and equip an adequate house of worship has had a tonic effect on all the work of the church. The needs of this growing city from a religious standpoint are vast. There is no more promising mission field in the State than in Vicksburg. The two churches of the Baptist faith in the city, while doing their utmost, are hardly adequate for the needs of the situation.

"At Our Door"—A Word to Pastors.

This is the name of a little book, written by a Presbyterian preacher in North Carolina, for Presbyterians; but it contains a lesson of life and truth to Baptists—and Southern Baptists especially.

Three things are set forth in the book. First—North Carolina was once a Presbyterian State; 2nd—North Carolina now is a Baptist State, Baptists being five times as strong today as Presbyterians; 3d—Presbyterians neglected the work at home and died!

This is a lesson that every Baptist preacher in Mississippi ought to think over by day and by night.

It is a self-evident truth, that the pastor holds the key to the situation. If he preaches and gives to world-wide missions his church gives to world-wide missions also. If he does not give to missions his church does not either. If he gives ten times as much to Foreign Missions as he does to Home Missions, his church does the same. If he gives equally to all missions, his church does the same.

I know this to be true for I have tried it. Any pastor that will practice it for three years himself, can get his church up to the point where our contributions will be divided somewhat in proportion to the calls from our several Mission Boards.

Yesterday the Second church Jackson gave more to Foreign Missions, notwithstanding our new building, than ever before. Next Sunday (only a week apart) we are going to bring our Home Mission collection right close up to Foreign Missions. And in June we are going to see our flag to the top on State Missions.

But this sort of thing has not come about in a night, nor by whining and abuse. The pastor, on three successive Sunday mornings, preached on Missions. First, "Four Burning Questions for Every Christian to Answer," Roman 10:14-15; 2d, "The Beauties of the Gospel," Rom. 10:15; Isaiah 52:7; 3d, "A Look at the Fields," Matt. 28:18; 20; John 4:35-36. After this, he gave the people a chance to give; and they went at it. One hard working young woman, on a salary of less than \$50.00 a month, put a

\$50 bill in the basket as the ushers moved quietly through the congregation.

Three Sundays now remain before the books for this year close. If all our pastors will just lift the curtain high enough to let our Baptist people get a good world-view of the world-field, as shown in the Scriptures, the money will pour out, as in the days of the Apostles. Lead out, brother pastor, and see how nobly the people follow.

W. P. Price.

Receipts of Foreign Mission Board From May 1, 1906, to April 1, 1907.

Georgia	\$39,786.72
Virginia	28,621.68
South Carolina	21,166.63
Texas	19,054.09
Kentucky	18,070.66
North Carolina	16,008.10
Alabama	15,854.04
Missouri	10,109.00
Tennessee	8,719.93
Mississippi	7,591.93
Florida	4,547.49
Maryland	4,496.01
Louisiana	4,275.98
Arkansas	2,893.65
District of Columbia	925.70
Oklahoma	811.41
Indian Territory	686.51
Other sources	5,020.88
Total	\$208,640.42

From Brother Chastain.

I suppose I shall live and die a foreign missionary. Were I to go to the north pole to do mission work, I could never cease to feel a most cordial interest in the various enterprises fostered by the denomination in my home State. I am always sorry when I learn, from the papers, that a pious, efficient pastor has left Mississippi, and glad when good men come to the State. I have been made glad twice lately: First, when my special friend and former school-mate, Rev. R. M. Boone, went from Louisiana to Indianola, Miss. He and I were together both in college and at the seminary. During the last twenty years he has done a very fine work in Louisiana, and in every sense is better equipped now for the Master's service than ever before. Congratulations to the church at Indianola.

I was made glad again on learning that Rev. Thomas Judson Shipman is coming to Meridian. His father was pastor at Hollis, Va., during the years that my wife was a student there. She says that little Tommie, who accompanied his elder sister to and from school mornings and evenings, came to be a great favorite with the college girls. I had the pleasure of studying with him three years at the Seminary where he graduated with the full course and was warmly loved both by professors and students. He is today a fine scholar and a good preacher. May the dear Lord make him a great power for good in Meridian and throughout the State. He and Boone have reached Mississippi in time to help the brethren round up their foreign mission collection before April 30. I expect to hear good things from my home State along that line.

James Garvin Chastain.

Guadalajara, Mexico.

Harrisville.

Last Sunday (March 24) it was my privilege to preach twice to large and attentive congregations. This was for many years my home church. Here I was licensed to

preach; here I was ordained to the work of the ministry. Pastor Buckley is doing a good work in this part of our Lord's vineyard—perhaps better than he knows. He is one of the strong defenders of the faith, who has spent his life in building up the cause in South Mississippi.

I am here for a little rest and recuperation, having had to give up my work in the Seminary on account of failing health. I hope soon to be engaged in the active ministry wherever the Lord may open up work. I am ready to serve Mississippi Baptists in any way that I can.

Hoping and praying that the Lord may give us the victory through Him who gave his life for us, I am Yours for service,

D. W. McLeod.

Harrisville, Miss.

A Commendation.

I wish to commend Pastor S. E. Tull's article on Mississippi for Mississippians. It strikes me as one of the sanest things I have read recently. Just the right thing was said in the right spirit.

W. J. Derriek.

A Word of Caution.

Bro. Bailey: You and I and other preachers who do not use tobacco may very harmlessly thank God "that we are not as other men" with regard to the use of tobacco. But I think we may, and do sometimes, say too much. Some of the ablest and purest and best ministers among us use tobacco, and are going to continue to do so. The Baptist Record and some of the rest of us to the contrary notwithstanding.

Suppose we ask their pardon for calling it "sinful" and saying "If one is justifiable in using tobacco simply because he enjoys it, he can for the same reason claim justification for any habit if only he enjoys it."

With two exceptions—the necessity of much spitting and the odor so offensive to many persons—the use of tobacco may be classed with the use of coffee and teas both of which are mild stimulants and used as luxuries. There may be a degree of harm in all such luxuries but could hardly be called "sinful." Let's turn our guns upon the "weightier things" and let the "mint and anise" alone until the big game has been brought down.

T. J. Moore.

Prentiss.

Church Organized at Arm.

Last Sunday two Baptist preachers, J. O. Buckley and T. J. Moore, by request met some Baptists living in and near the village of Arm, Miss., and organized them into a Baptist church in due form. The young church starts out with twenty odd members and a fine prospect.

Arm is eight miles south of Silver Creek, on the G. & S. I. road and is a coming young town. You may listen for good reports from both the church and town. Rev. J. O. Buckley will supply the church with afternoon and night service once a month for a while.

J. T. Moore.

Gulfcoast Association.

Editor Baptist Record—Please announce through the paper that the Gulf Coast Association will meet with the Escatawpa church on Wednesday before the 4th Sunday, in May, 2 o'clock p. m. Those coming by railroad will be met at Moss Point.

W. H. Boone, Clerk.

A Pentecostal Meeting at the State Industrial Institute and College at Columbus, Miss., March 24th, 1907.

By Geo. Stephen D. Lee.

Among the many remarkable incidents of the great revival awakening, during Rev. Geo. C. Bates' visit at Columbus, none were so beautiful and marked as that which occurred at the College. The College and student body on account of a few cases of measles in town was quarantined against the city. Even the young ladies living in the city were confined to their homes, and not permitted to attend the meetings, or go to any public gatherings of any sort.

Mr. Bates has been conducting the revival services since March 17th, in the large and commodious Methodist church—two services a day, and preaching from 6 to 8 hours each day. He was physically nearly exhausted (for he is not a strong man). The acting president of the college called the writer over the phone, asking that Mr. Bates should visit the college Sunday morning at 10 a. m. and preach to the girls. Sunday morning had been set aside for his rest. At the two services at 3 p. m. Sunday afternoon and 8:30 p. m. in the evening. He at once consented to go. The young ladies were in the spacious college chapel when he arrived—some five or six hundred in number. At once a beautiful sight, as they patiently heard the great evangelist preach the word. His methods are quiet and positive, and one can be carried away by excitement, or understand his meaning in his earnest appeals. He follows the Gospel method, remaining everyone to confess audibly his or her sins—to pray each one to God himself, expressing sorrow for their sins, and begging forgiveness, and asking to be cleansed in the blood of "The Savior," then to believe God will carry out his promise and save them; then to make audibly, with uplifted hand, a complete surrender to the Savior for salvation and service.

Mr. Bates preached from the text—"Prepare ye every man your heart." It was a most earnest, simple, and tender sermon, as only an evangelist can preach, and the young ladies were deeply moved during the sermon. Many were in tears, and every thing was so quiet, one could almost hear a pin drop. At the close of the sermon he asked if any one wished to be prepared to meet God; that preparation was necessary; that there was not a good place for woman, pure and sweet as God created her; fourteen young ladies came to the altar for prayer, and it looked for some time that no others would come. He made a second appeal, then one more came—then another, and so—all bowing and praying audibly. Brother Bates directed and blessed them. They were soon converted, and their many faces showed the joy in their hearts. Then at once a religious fervor seemed to set in on the student body—almost every Christian worker became concerned for friends and moved about in the chapel quickly and earnestly working; and at one time not less than 50 or 60 young ladies were at the altar, each quietly praying as directed, and being converted. Everything was quiet and done in order—no excitement except the audible earnest prayers of those under deep conviction—the tears flowing freely, and the joyous converts throwing their arms around each other, and around those who brought them to the Mercy Seat. The writer had often read in "The Acts" of the Pentecost when Peter preached—he could never understand it thoroughly, but for the first time he saw it and understood it—

when one hundred and five young women, from 17 to 22 years of age gave themselves to the Lord for salvation and service. Others were blessed besides the young women. Tears ran down the faces of Prof. Bell and Christian members of the faculty. They once more felt the joys of salvation, which no doubt had been denied them long. No one could doubt that the presence of "The Holy Spirit" was present in great convicting and converting power. The mighty rushing wind was not heard, but the permeating religious fervor was overwhelming and visible—it was effective and potent to everyone who witnessed the beautiful scene.

Mr. Bates told the young ladies he would remain as long as one soul could be saved, and many a successful search for loved ones was rewarded. He began preaching at 10 a. m., and left the chapel at 1:45 p. m. Before leaving, 105 happy converts were lined against the wall in the large chapel, and again went through the rigid examination as to confession of sin, sorrow for sin, and faith in the blood of "The Savior," and holding up their hand said "I surrender to Jesus for salvation and service."

The most marked feature of the beautiful occasion was the quiet orderly scene, and lack of excitement, with as great fervor and earnestness as could possibly be displayed. The joy and happiness of the 105 converts must have had its counterpart in the same number of homes in the great State of Mississippi. There must have been prayers also in those homes, for God to have given such a blessing. God spare his earnest servant to witness many more Pentecostal scenes like the one at the Industrial Institute and College of Mississippi!

This article is written on the close of the 10th day of the great revival—over 707 conversions are known, and God only knows how many others are not a matter of record. Over 1200 people stood up last night, and asked Brother Bates not to leave the city yet, but I look for him to collapse at almost every effort, from exhaustion and throat trouble.

"Mississippi for Mississippians."

I don't know when I have been more impressed with an article than I was the one by Bro. S. E. Tull on the above subject. I want to add my hearty amen to all he has said. The subject is one that should interest all who are Mississippians, and what he said he said at the right time.

If there ever was a time when Mississippi needed her own men it is now. Yet, many of them are looking toward the West. Why? For the very reason that was given by Bro. Tull. Many of our best churches seem to think that "the man from afar" is the "man for the place." With Tull I say, "Mississippi for Mississippians."

Fraternally, J. R. Nutt.

NOTICE TO CREDITORS.

On March 18, 1907, letters of administration on the estate of J. M. Benson, were granted to me by the chancery court of the first district of Hinds County, Mississippi. All persons having claims against the estate are required to have the same probated and registered by the clerk of said court within one year. Failure to so probate and register for one year will bar claims.

March 20, 1907

J. L. BENSON,

Administrator.

Chronicles.

L. A. D.

I propose to chronicle a few things of passing events; and herein report on some meetings now being held in the Seminary buildings, Louisville, Ky. It is to be regretted that President Mullins is laid up with the "grippe."

The first lecture was 11th February, on "Failure in Asia," that is missions; very interestingly discussed by Dr. Whitley, of England. Next, on the same general subject, "Success in Europe." Dr. Dawson of Tuscaloosa, presented the "Fundamentals of Evangelism." There was much given in these capital lectures, for thought and serious reflection, and there were many charmed hearers.

Tomorrow, Dr. F. C. McConnell of Kansas City, is to speak on "Individual Evangelism," and Dr. Whitley on "Struggle in Africa." Friday Dr. W. W. Hamilton is to present "Evangelism the Christian's Business;" and Dr. Whitley continue his course. This lecture, "Expansion in America and Australia." Saturday, the closing exercises, with discussion of "Present Day Opportunities for Evangelism," by Dr. W. E. Hatcher, of Richmond, Va.

These subjects are of unusual importance to the sound progress of Christianity in this age. Failure explained is preparation for better work; evangelism discussed is a means of correcting mistakes and enlarging the field. And then showing its different departments and impressing responsibility is the beginning of a long felt want in the pastoral relation.

Next week is to be devoted especially to Sunday Schools. "Individual work for Individuals," is the subject assigned C. G. Trumbull of the Sunday School Times. "The Baptists in Sunday School History" is to be discussed by Elder B. W. Spilman, Field Secretary of the S. S. Board S. B. C. Wednesday, Dr. C. L. Laws, of Baltimore, is to present: "The Perils and Possibilities of the Sunday School." Then comes "Doctrinal Teaching in the Sunday School," by Dr. H. A. Porter; and the closing lecture on "The Bible as the Text Book," by Dr. J. P. Green, of Washington, D. C.

To my mind no more important meetings have been held in our field than these, and with prospects of greater results. About three hundred of our young ministers have been in attendance, to this writing, and some few scattering laymen, including this reporter. Soul winning has been the keynote and individualism the need of the age. Our people have begun to "consider," and see the need for more aggressive work.

Louisville is growing and the Baptists are growing with it; while the Seminary is growing with them. It has a splendid consecrated faculty, who are doing a noble work. We ought to pray for it more earnestly and pay more for its support and its students. Investments in boys and girls are paying investments; better than in buildings and ceremonials and marble ornaments. We have had charming weather—no fire today; so our Mississippi students are O. K.

The Morristown Baptist church of which Rev. W. James Robinson, late of Water Valley, is pastor, recently held a reception at Susong hall. The reception was given Dr. Robinson and the new members, of whom there are 60. There were present over six hundred. Dr. Robinson is held in high esteem by his flock.

Our Election, Our Calling and Our Salvation Is of the Lord.

Eld. W. T. Stegall, Pontotoc, Miss.

If what I have written in The Record be true—and I feel sure that it is, because God's word, which is truth, sustains it—then our freedom or salvation is not by works of righteousness which we have done, but altogether according to his mercy, not only in its execution, but also in its foreordination and application. If "by grace we are saved through faith, and that not of ourselves but the gift of God, not of works lest any man should boast," as I have proven by the scriptures, it necessarily follows that our election is also of grace and not of ourselves but the gift of God. If we could have saved ourselves we would have had no need of being elected. Could we have elected ourselves to salvation then we could have saved ourselves. Therefore only those who repent and believe the gospel, that from the beginning were chosen to salvation, "as many as were ordained to eternal life believed," Acts 13:48. To say that a man's election and salvation is of himself, and that there is only a chance for him (and everybody else) to be saved would make his salvation uncertain, with all the chances against him. With God there is no chance work, but he makes salvation sure and certain to all of his elect, having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved," Eph. 1:4-5. If we could have elected ourselves to salvation we would have taken the glory to ourselves and could not have been to the praise of his glory. It is not said that Jesus Christ came into the world to fix a chance for every one to be saved but it is written "Thou shalt call his name Jesus; for he it is that shall save his people from their sins." Math. 1:21. It is not said that he came to fix a way by which man could redeem himself but he said "I am the way, the truth, the life." It is not said that he came to fix a door that everybody might have a chance to enter but he did say "Verily, verily, I say unto you, I am the door of the sheep." Therefore Jesus said "All that which the Father giveth to me shall come unto me; and him that cometh to me I will in no wise cast out." John 6:37. "Glorify thy son, that the son may glorify thee; even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life." Jno. 17:1. "Now we, brethren, as Isaac was, are children of promise." Gal. 4:28. Promised to Christ before time began. "I have manifested thy name unto men whom thou gavest me out of the world: thine they were, and thou gavest them to me." Jno. 17:6. "So then brethren we are not born after the flesh but after the spirit." "We worship God in spirit and rejoice in Christ Jesus, and have no confidence in the flesh." "In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." Rom. 9:9. The promise was not based or conditioned on anything that Isaac was to do, being as yet unborn; or anything that God foresaw that he would do; neither was it conditioned on anything that Abraham or Sarah could do, though the birth came through them, for they were both dead so far as bearing children was concerned, but Isaac was as sure to be born as God's word—who is able to quicken the

dead—was true. "Therefore Abraham revered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was also able to perform, wherefore also, it was reckoned unto him for righteousness." Rom. 4:20. Thus Abraham became father of all those that believe. Neither was it because of the difference between Sarah, the free woman, mother of Isaac and Hagar, the bondmaid, mother of Ishmael, both having the same father, for Paul in Rom. 9:10 presents the case of Jacob and Esau having the same father and mother, also being twins "And not only so; but Rebecca also having conceived by one, even our father Isaac—for the children not being yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works but of him that calleth, it was said unto her, the elder shall serve the younger, even as it is written, Jacob I loved, but Esau I hated." Rom. 9:10. Now we, brethren as Isaac was, are children of promise—wherefore, brethren, we are not children of a handmaid, but of the freewomen." Gal. 4:28. Therefore our election and salvation, as Isaac's was, is not grounded or conditioned on our works, our repentance, our faith or anything else in us by us or that God foresaw in us but based entirely on his eternal promise "according to his own purpose and grace given us in Christ Jesus before the world began," "who worketh all things after the counsel of his own will," which makes us eternally secure in Christ to whom belongs all the glory and honor forever and ever. Therefore all is made to depend on God's call according to his mercy and predeclared choice "having abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph. 1:8, 9. Thus we have in Rom. 1:6 "Among whom are ye also called to be Jesus Christ's;" in II. Tim. 1:9 "Who saved us, and called us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." Luke 5:32. "I am not come to call the righteous but sinners to repentance." Therefore we are not elected because we are called and called because we repent but are called because first elected and repent because we are called. So then God calls whom he pleaseth and whom he pleaseth he leaves uncalled, as it is written in Rom. 9:18, "So then he hath mercy on whom he will, and whom he will he hardeneth." "What shall we say then, is there unrighteousness with God? God forbid? To all human reasoning it does seem that God would thus be unrighteous and that if he has mercy on whom he pleases and hardens whom he pleases, then he himself would be to blame for man's condemnation or at least those that are lost, for it would seem that nobody resists his purpose, hence Paul in Rom. 9:19, "Thou wilt say then unto me, why doth he still find fault? for who withstandeth his will? Nay but, O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor," and so on down to Rom. 9:30 Paul had it right and gave the steps in their proper order in Rom. 8:29, "For whom he did foreknow, he also foreordained to be conformed to the image of his son, and whom he fore-

ordained, them he also called (to repentance), and whom he called, them he also justified, (through faith, by giving them a knowledge of the truth) and whom he justified, them he also glorified" (in Christ Jesus) "who will change the body of our abasement, that it may have the likeness of the body of his glory, according to his great power, whereby all things are made subject to him." Phil. 3:21.

An Appeal From Evangelist T. T. Martin.

I appeal to Baptists with money and to Baptist churches. One of the most important works ever undertaken by Southern Baptists is the evangelistic work now being done by The Home Mission Board. I believe firmly that the Board was directed by our Heavenly Father to evangelist W. W. Hamilton, as the General Evangelist for this work. He is peculiarly fitted for this great work. If only this work can be placed on a financial basis that will relieve the board of all financial obligation, the grounds for objections to this work will have largely been removed, many brethren will work in far greater harmony with it, and this great work, which has such tremendous possibilities before it, will be on a permanent, solid foundation. This can be done by individual Baptists guaranteeing the salary of an evangelist. If the evangelist receives for his work for the year, the amount of his salary, or more than his salary, then the individual or church guaranteeing his salary will have nothing to pay; but if what the evangelist receives for his work for the year falls under his salary, then the one guaranteeing his salary will make good the deficit. In some cases the individual or church guaranteeing the salary will be out nothing, as often the evangelist will receive for his work more than his salary and the surplus will go to the Home Mission Board. Where this plan has been in operation in several States, it has worked splendidly, but with the General Home Board Evangelists, it will work far better than in the separate States. By this plan an individual or a church will have in the field an evangelist preaching the Gospel two to five times daily, and at but little cost. I appeal to individuals and to churches to consider this earnestly and to pray over it and to act as soon as possible. I appeal to pastors to lay this on the hearts of their churches, or of some members who are able to consider it favorably. I will be glad to furnish whatever information I can about it and will gladly answer any letters of inquiry.

Let the brethren understand that this is not a personal matter with us. I am not one of the Home Mission Board's evangelists, and my situation is such that I must remain as I am, an individual Baptist evangelist, and so will never be an evangelist of the Board. On this account, I can speak freely. I urge the brethren to consider this matter favorably. If only the salaries of the evangelists are guaranteed before the meeting of the Southern Baptist Convention, then the permanency, and, with our Father's blessing, the success of this great work is assured. It is an unusual opportunity for individual Baptists and individual churches to do a great work, and to put a great work on a permanent basis. Who will respond to this appeal? May our Father lay it upon the hearts of the brethren.

T. T. Martin.

Blue Mountain, Miss.

Amory.

Dear Record: It was with regret that I of my resignation at Amory yesterday to take effect at once. This has been my most pleasant and in some respects the most prosperous pastorate of my ministry so far. I have been on the field just three years and during that time our membership has about doubled. Our Sunday School has also nearly doubled in membership and all lines of work are prosperous. This is one of the best churches in the State. The church stands for something. The man who succeeds me will have the co-operation of some of the finest brethren to be found anywhere. My only reason for leaving is the immense needs of Clarkdale where I am to become pastor April 15. I want the prayers of the brethren while I labor and toil on this difficult field. Bro. Solomon has just closed a meeting there—50 additions—thus the strength of the church has been doubled financially. The spiritual condition of the church seems to be better than ever before. Taking it altogether the outlook is hopeful. Of course it means hard work, but as God has given me strength and ability I want it to be consecrated to Him. Please send my paper to Clarkdale instead of Amory, Miss. W. Alex Jordan.

A Word.

One North last October for my health. I came down with malaria while I was conducting a revival at Union Baptist church near Stewart, Miss. We had a gracious meeting there about twenty-five professions of religion, and about twenty additions to the church. After returning to my home near Cedar Rapids I was again taken down, and found it necessary to go North for my health. Since regaining my health I have been conducting meetings in Iowa. I have just closed a three weeks' meeting at Oxford Hills, Iowa. We have had a large number of conversions, and additions to the church. The religious sentiment and moral tone of the whole town has been changed. I expect to take up my work again in Mississippi at the middle of April. The religious work in Iowa is progressing nicely. The heaven work of the gospel has its effect wherever it is faithfully presented. With best wishes I am, yours fraternally, C. Newbern, Evangelist. Cedar Rapids, Miss.

Center Shot.

Bro. J. A. Bickett's article under the caption "The Baptists on Exhibition," is a "center shot." A Baptist church is the Bride of Christ. Let us think for a moment and ask ourselves the question, what would Christ—the bridegroom—say about exhibiting His bride at the Jamestown Exposition? Should we go on exhibition there, a bridal wreath, veil and pair of gloves? Modesty on the part of an earthly bride groom would say no. If any exhibition is to be made at all at Jamestown it would seem that the bride with all of her attire properly worn should be there. Let us who of us would consent to our bride being conspicuously set up at the Jamestown Exposition to the gaze of a curious public though she be attired in the most costly and expensive habiliments? Let us be dismissed. J. R. Sample.

Cato.

I received a bundle of The Records by last mail, and distributed to the membership of Cato church. I received two bundles before which I distributed. The ones devoted to cigarette smoking I gave out at Sunday School, and hope and pray for a good effect from them on the boys here. We have here about 150 members and only one Baptist Record taken at this office. I have done my best to get it taken but so far have failed. We have splendid material here but it lacks development. We have now our beloved Bro. S. Pope as pastor, and he is a noble Christian worker. He is a Clinton student yet. He is gradually working up the church to spiritual life and will, I hope, before long have the Record in many of the Baptist families here. He had a mission rally on the fifth Sunday in March. He had invited Bro. Rowe, but he failed to get here. He also invited Bro. Bryan Simmons. He put Bro. Simmons in the stand at 11 a. m. in presence of about 300 men, women and children. I have been hearing mission sermons for 65 years, I doubt whether I have ever listened to any one that surpassed it. Dead and sleepy churches in Mississippi, on the subject of missions, would do well to send for Bros. Pope and Simmons, and get revived on missions. After dinner Prof. Granberry of the Braxton High School, gave a talk on missions. It is doubtful if the Baptists in the State have a man better informed on missions than Prof. Granberry. After the smoke of battle had cleared away, and our noble Christian worker and treasurer had counted his cash (N. H. Nash) he had for:

Foreign Missions	\$ 69.25
State Missions	30.00
Home Missions	25.00
Total	\$124.25

Respectfully yours,
Subscriber.

Aberdeen.

With the passing of March closes the first year of my pastorate of the Baptist church of this city. As I came on the field one year ago I was aware of the stubborn difficulties to be faced and intricate problems that would need solution, if success came. Now, as I look back over the experiences of the church during this time, I see evidences of prosperity along all lines. There has not been a discordant note among the membership to disturb the unity of its spirit. There has been every evidence of perfect devotion to the pastor and his family and, certainly nothing left undone that would contribute to their contentment, comfort and pleasure. During the year the calls for money have been many, yet the church has always responded willingly, liberally and sufficiently to cancel all its indebtedness, improve its splendid church building and parsonage, and make creditable offerings to our denominational interests. Spiritually the church is in splendid condition—there were between seventy-five and eighty additions during the year and these came in at the regular services with the exception of about a dozen. These are signs of the presence and blessings of the Lord and greatly cheer our hearts as we labor in His name.

D. W. Bosdell.

An Epoch in Baptist History.

By Rev. C. S. Blackwell, D. D.
All of the general Boards and Societies of the Baptists North and South have ar-

ranged to meet and sit together representatively in the Roger Williams Memorial Baptist Exhibit Building during the seven months of the Jamestown Exposition. Such fellowship has not been experienced among us since 1845. The most impressive historic event at the Exposition will be this exhibition of our Baptist millions working and dwelling together in unity. It will be indeed an epoch in Baptist history. Our pastors owe it to the memory of the fathers who fought the successful fight for soul liberty on this hemisphere to tell people the story of their deeds and ask them to help commemorate that heroic struggle which won for us such priceless privileges.

In performing this sacred service there will be a holy rivalry between our great organization represented by Dr. Mabie, Dr. Morehouse and Dr. Rowland of the North, and Dr. Willingham, Dr. Gray and Dr. Frost of the South in showing the trials and triumphs of Baptist heroes and truths. They will do this by exhibits of documents, parchments, books, busts, pictures, maps, relics, bolts, bars and prison locks behind which Baptists have suffered for the faith once delivered to the saints. The portrait gallery of Baptist leaders from Bunyan to Broadus will be a silent but thrilling roll call of the mighties. Hundreds will want to have some memento of this epoch marking event. A souvenir certificate of stock will be returned to every reader of The Baptist Record who will send one dollar to Rev. E. E. Dudgey, Financial Manager, Norfolk, Va., or to Geo. A. Schmelz, Treasurer, care Schmelz Brothers, Bankers, Newport News, Virginia.

Rev. R. B. Garrett, Chairman.

From the Seminary.

H. C. Joyner.

On the 1st day of each month is our missionary day on which all regular work is suspended and all energies turned to missionary study and reports of work done by students and faculty during the past month, after which reports, etc. We always have one or two rousing addresses on different lines of missionary work. Today we had Dr. W. B. Powell on the subject of our State Missions and Dr. Frost on "The Teaching Element in the Church." Both of these addresses were much appreciated by all who heard them.

The Mississippi boys regularly meet the half hour, preceeding the missionary meeting, for a season of communion and prayer. We had a season of refreshing this morning. The Spirit usually manifests his presence at our meetings, and our State meetings will be a feature of our Seminary life that we shall long look to with a great deal of pleasure and fond remembrance. We especially unite our prayers for the success of the work with which our members are concerned and also for the work in "Our Home Land." In this morning's meeting after mention was made of the individual interests, mention was made of the work in Port Gibson and its new pastor, Bro. Morris, and especially mention was made of the great and sad loss to that church in the death of the faithful worker in the cause there, Sister Varnado, wife of our dearly beloved brother and faithful standby, Dr. W. S. Varnado, through whose efforts the cause has been greatly blessed. Why God should, at this point in the church's life, take one of the most earnest and faithful workers from the church in its

weakness is a matter we cannot now understand; but in his wisdom he makes no mistakes and we can say in the language of the poet "Some Day We'll Understand." Special prayer was then offered for the church and pastor and for the consecrated husband and brother who sustains such a loss for Heaven's gain. May the broken tie bind him more closely to his master and king.

This has been an exceptional year in many respects. There has been all sorts of weather, all sorts of ills and complaints. Many of the students have left the Seminary and others are talking of going.

A meeting began yesterday at Walnut street church (Dr. Eaton's) with Dr. Powell doing the preaching. The prospects are good for a good meeting.

The Educational Society is doing great work under the leadership of Dr. P. T. Hale. People give to it and are glad for the opportunity. Great things are ahead for them. The Mississippi brethren have greatly lead all the other States to date in their mission collection.

Louisville, April 1, 1907.

Receipts by States for Home Missions from May 1, 1906 to March 10, 1907, and for Foreign Missions from May 1, 1906 to March 15, 1907:

	H. M.	F. M.
Alabama	\$ 6,693.41	\$14,762.52
Arkansas	617.28	2,856.49
Dist. of Columbia	404.58	924.20
Florida	3,979.85	4,547.49
Georgia	10,015.25	33,981.64
Indian Territory	234.69	482.44
Kentucky	8,471.76	17,976.48
Louisiana	1,301.98	4,257.63
Maryland	2,833.73	4,018.36
Mississippi	4,620.80	7,456.98
Missouri	6,729.21	9,447.14
North Carolina	8,736.64	15,823.20
South Carolina	6,545.55	20,397.09
Oklahoma	212.79	583.65
Tennessee	4,646.07	8,711.23
Texas	5,839.02	18,288.10
Virginia	8,309.60	26,621.69
Miscellaneous	3,320.03	5,006.88

The above figures appear in the April issues of Our Home Field and the Foreign Mission Journal.

The Southern Baptist Convention at Chattanooga asked for \$400,000.00 for Foreign Missions and \$275,000.00 for Home Missions. At the above dates we had raised within less than \$4,000.00 of half the amount for Foreign Missions. That is great and we rejoice over it. How about Home Missions? Listen: We lacked \$53,927.72 of raising half the amount asked for Home Missions. Shall we not come at once with all our forces to the help of Home Missions in this hour of need? At one time we hoped that \$150,000.00 during April would bring us to the \$275,000.00 for Home Missions, but unless we receive over \$50,000.00 between March 10th and April 1st we shall need \$175,000.00 during April. Let us not slacken on Foreign Missions but redouble on Home Missions, just now the hindmost. And may the Lord give us the victory for both Home and Foreign Missions.

Yours in Christian bonds,

B. D. Gray.

A Question.

I desire to ask a question of the legal talent among your reading public: Does the whisky house mailing advertising matter and order blanks to "dry"

towns and country postoffices offer to sell in that locality when they provide for the delivery of their wares to the party, thus violating the local option?

Does the collector of whisky debts collect debts contracted for whisky at the point where debtor lives or at the distributing point? Does not he violate the local option?

There is not a town in the State where the whisky advertisement and blank orders have not been sent to the entire citizenship. They—these whisky people—solicit everybody. The sale by mail order is just as effective as by personal order across a counter. It seems to me that the two acts—selling across a counter and by mail—are identical when the whisky house mails a batch of advertising matter, blank orders, etc., to the purchaser.

Yours very truly,
W. Q. Sharp.

Another Purity Victory.

Once more we notice that an officer—this time a Mississippi mayor—interceded, recently, in behalf of morality and general Christian citizenship, when he honored the name of "official" by instructing the chief of police, as the daily paper has it, "not to allow the Thaw-White moving pictures * * * to be exhibited on the ground that they were immoral."

When a person acts thus nobly it looks as if he has prayed for the world to be made better then proceeded to do his part towards getting an answer to his prayer. We need just such soldiers as this in every walk of life—"living epistles." Especially does such an action prove plainly how much good an official can do if he will.

Christians who vote right, can look for many such deeds—in answer to their prayers, from office-holders of the future—God-fearing men—and can more and more feel encouraged as they pray—then act—"Thy kingdom come!"

Leland.

We have just closed an excellent meeting with the Leland church. Bro. W. A. Borum of Greenville was with us ten days and stirred our hearts again with the old story. This is the third meeting Bro. Borum has held with us, and we only hope he may be able to come again. There were nine additions to the church, three by baptism.

I desire to express my delight that two former co-laborers in Louisiana have recently become pastors in our State, Bro. R. M. Boone at Indianola, and Bro. E. W. McLendon at Brooksville.

These are both most excellent brethren and came to take important fields. As is probably well known Bro. Boone was for many years editor of the Baptist Chronicle, but for several years was pastor at Hammond, La. He comes to one of the best Delta churches and we hope for him the very best success.

Fraternally,
Leland, Miss. E. T. Mobberley.

B. Y. P. U. Encampment.

Our State Encampment of B. Y. P. U. will be held at Blue Mountain, Miss., again this year. The date this year is June 25 to July 4. A fine program will soon be published. We hope to even excel the one of last year. Those who were so fortunate as to be with us last year know it will be difficult to do better. The advantages, conveniences, and equipments at Blue Mountain for such a meeting can scarcely be

duplicated anywhere. And the cost is very moderate indeed—but more on this line later—at the same time of the Encampment, a great Bible Conference will be in session at Blue Mountain. Look out for the names on that program. Plan to be with us. Our dates includes a 5th Sunday.

R. A. Kimbrough, President.

Signs of Promise.

March receipts for missions show \$475 ahead of same month last year, so that we begin the great mission month of April with hopeful spirits as to what is in store for this great cause. Nor are we disappointed in the outcome of the first week. First there came good news from Mt. Olive borne in the music of the pines of nearly 80 per cent advance, and there on the pastor and church are happy, and along with it were the offerings of Mt. Zion and Rock Hill making together nearly a 50 per cent advance, the total from this pastorate being \$241.03. Galilee in Rankin holds the same figure, but Louisville forges ahead with 60 per cent, and old Cato of blessed memories, adds to her last year's offering. The Hobbs Chitto churches have been at work with good results as this check for \$148.50 doth testify. Highlands Meridian have been doing things raising \$100 to pay for parsonage in which they housed their pastor in January, but not satisfied with this effort sends \$61.00 for missions. Hazlehurst adds to the winter work of the sisterhood making for Foreign Missions \$401.00. Lumberton is where the strong young pastor so much admired, brother in the flesh to H. F. and J. L. Sproles, leads the brave church to a gracious gift in behalf of Foreign Missions aggregating \$150.00. The new pastor at Brooksville, Bro. McLendon, is in his first month, but the church responds with \$68.35 for Home Missions, an advance of 70 per cent. Bethany in Oxford Association responds to the call of young Pastor Mahaffey with \$36.75 for same cause. I must not overlook this gift of \$15.00 from the Orphanage Sunday School, which I record with reverent grateful heart. It comes from our children, and is given gladly so I am told in behalf of the two mission fields that are now claiming the attention of our people.

We laid away to wait the resurrection morning one who loved the cause, and not only taught it, but gave to it, and in the last days of his life from him and his wife there came an offering of \$15.00. I shall miss forever more the pleasure of his letters and the receipt of his gifts, for the Father has called our brother to his heavenly home. How I wish that the mantle of H. J. Vanlandingham may fall on other shoulders and there be many who shall take his place to carry on the work so dear to his heart and that of his Lord and ours.

A. V. Rowe.

Fifth Sabbath Meeting.

The fifth Sunday meeting held with Waynesboro church was very good on Sunday.

The program was carried out. I suggest we have them Sunday and Monday when in railroad towns, it is nearly impossible to have an attendance on Saturday.

I heard Evangelist Frank M. Wells who is carrying on a series of meetings there, preach two gospel sermons and also heard him lecture on the Philippines, which was instructive.

W. H. Patton.

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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

And, somehow, with that little prayer

And that sweet trouble in my ears,

My thought goes back to distant years,

And lingers with a dear one there;

And as I hear my child's amen,
My mother's faith comes back to me—

Crouched at her side I seem to be,

And mother holds my hands again.

Oh, for an hour in that place,
Oh, for the peace of that dear time,

Oh, for that childish trust sublime,

Oh, for a glimpse of mother's face!

Yet, as the shadows round me creep,

I do not seem to be alone—
Sweet magic of that treble tone

And "Now I lay me down to sleep!"

—Eugene Field.

The Importance of Employment.

"How dull it is to pause, to make an end,

To rust unburnished, not to shine in use!

As thought to breathe more life,"

Every woman should devote herself to some kind of useful employment and if possible, to engage in some kind of work, either mental or physical, that is congenial and interesting, so as to awaken enthusiasm. It may be in writing a poem, as an article for some magazine or paper; it may consist in teaching school, or a music class or dress making; it may be dusting, sweeping, anything conducive to a well-kept home. In no place on earth is there a larger field or more worthy place for useful employment for any woman than the American home, be it a cottage or palace. If there be children in the home their little voices continually remind her of the many every-day little duties devolving upon her in the care and rearing of children. Their intellectual and moral education as well as physical well being demands activity as each Saturday night rolls around, if the homemaker's work has been intelligently performed, it can be said of her "she hath done what she could." The woman without employment is an unknown quantity in the busy walks of life, the paths that lead to success, peace, and happiness. If she is poor,

want is every nagging at her; if she is rich, she grows weary of her luxury, languid from lack of interest in her surroundings, which is a more relentless torment than want. You may be ever so studious and well read; your moral training looked after by good parents; you may have been brought up in good society with unlimited means lavished upon you. These are means of success, but back of these lies the moulding influence of your life, personal application, employment. I would sound a note of warning to the woman married or single who is unemployed. A woman with nothing to do invariably brings trouble to herself and others. Every woman needs recreation; but that is not idleness. The great Creator after six days of creative work paused for a day, as a memorial of the Sabbath, thus to prevent the faculties of the body and mind from prematurely breaking down. The rest of the Sabbath is still needed, to call a halt one day in seven, to consider the interest of our souls and the claims of our maker, when the pressure of business tends to crowd God out of our thoughts; and yet this should be a busy day with us in one sense, when we recall a Sabbath day spent by Jesus in Capernaum. Did he rest all day? What three things did he do? Worshipped, preached, and helped so many that were sick that the people urged him to remain in their city. Just what is and is not recreation is well worth considering. What would be work for one woman would be recreation for another, and vice versa. Woman's work is so largely confined within her four walls that out-door pastime is better than almost anything in doors, the invigorating air and fuller sunshine makes time thus spent health giving as well as affording pleasure. Light work in the flower yard or garden, looking after young life in the poultry yard, gathering fruit, nuts, etc., to some women is a recreation. "In a nook with a book," a quiet hour spent in reading is refreshing as well as profitable. "All work and no play makes Jack a dull boy" might appropriately be applied to women. Never suffer your energies to stagnate; a life of full and constant employment is the only safe and happy one.

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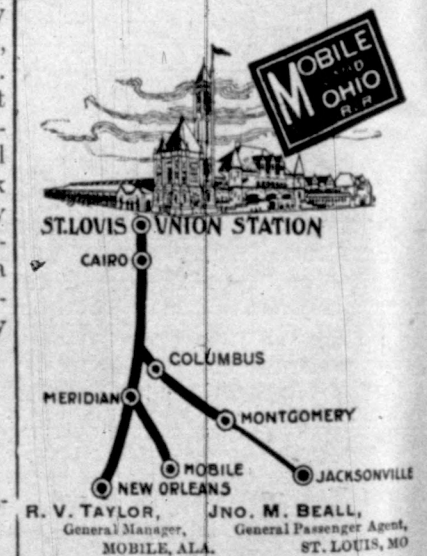
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Redeem the Time.

Death worketh, let me work, too;
Death undoeth, let me do.
Busy as Death my work I ply,
Till I rest in the rest of eternity.

Time worketh, let me work, too;
Time undoeth, let me do.
Busy as Time my work I ply,
Till I rest in the rest of eternity.

Sin worketh, let me work too;
Sin undoeth, let me do.
Busy as Sin my work I ply,
Till I rest in the rest of eternity.

God's Promise.

Religion is a matter between two persons; the individual human soul is one and God is the other. It is a most high and holy fellowship, or, if one prefer the term, partnership. And our Lord is not the dependent partner, nor will he suffer any of his children to outdo or excel him in generosity or in love. We never throw a crown at his feet that he does not take it up and remake it into a chaplet of beauty and glory for our own brows. We never sing a heartfelt song to his praise that he does not some time, however, whisper it back into our souls as a word of deathless hope and peace. We never render him a service that he does not transform that service into enrichment of honor and increase of power. He hath said, "Them that honor me I will honor," and his word cannot fail.—Ex.

The Habit of Prayer.

The value of prayer in quieting the brain has been noted by many a mental specialist. Dr. Hyslop said to an audience of physicians that, as one whose whole life had been concerned with the sufferings of the mind, he would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequelae of a distressed mind, he would undoubtedly give the first place to the simple habit of prayer. He said it was of the highest importance merely from a physical point of view to teach children to hold daily communion with God. "Such a habit does more to quiet the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agency known to me."—Ex.

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TAKE a very old coffee-cup, or a dish, that is crisscrossed with lines—and yellow from use. Wash it thoroughly with soap and water. Dry it. Hold it close to your face, and then sniff. That sour, unpleasant odor tells you that there are decayed food particles and germs lurking in all of these tiny cracks. And that soap and water have had no effect upon them. Even the finest new china will absorb impurities and health-menacing germs—so will tinware and utensils. Now you see how important this matter of dish washing really is—and how necessary it is to have dish water that digs.

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If I fail to cure I will refund your R. R. fare both ways. NO FAKE. Bank, professional and personal reference. Individual treatment for each case. Particulars free. Address, Dr. L. F. Myers, Columbus, Ga.

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Deaths

F. D. Seward.

On Tuesday morning, March 9th, 1907, at McCool, Miss., the spirit of Felix Dabney Seward winged its flight to the God who gave it.

Brother Seward was born near French Camp, in Choctaw county, Miss., January 10th, 1862. He was educated in the common schools of Choctaw county, the University of Mississippi at Oxford, and subsequently took a business course at Lexington, Ky. He became a Mason several years ago. In 1896 he was elected Master of the Lodge, having previously held nearly all of the subordinate offices in this Lodge. He was a zealous and an upright member of the Fraternity. In 1887 he joined the Baptist church and became a consistent Christian.

When in the prime and vigor of manhood, with a life only partially spent, his noble qualities of industry, intelligence and integrity having opened the way to temporal prosperity and success, and his achievements had just begun to reach fruition, the summons from the Grand Master of the Universe came.

In the quietude of his home life, conscious of his approaching end, he quietly arranged his earthly affairs and patiently awaited the inevitable. When the summons came, it found him prepared for journey to— "That undiscovered country from whose bosom

No traveler ever returns."

While the air was redolent with the perfume of spring flowers and musical with the songs of sweet birds, and all nature suggested life and joy, we laid him to rest, realizing that, "Then hast all seasons for thine own O Death!"

Dominant in his tastes and affectionate in his disposition, his home was his sacred shrine. There his mild, genial nature received and reflected earth's truest love and richest joys. He was diligent in the discharge of his business, religious and Masonic duties, faithful to his friends, earnest and unswerving in his support of that which he conceived to be proper and right. He loved justice, truth and honor and faithfully endeavored to elevate and advance the cause of education and promote Christianity.

The impress of Felix Dabney Seward's quiet, dignified and correct life has been left upon the history of our community, and it is one that may well be emulated. The world is better, because of his having lived and been active in it for nearly a half century. His Christian faith taught him to believe—

"There is no death; the stars go down."

To shine upon a fairer shore,
And bright in heaven's jeweled crown,

They shine for evermore."

Dabney Seward had the confidence and esteem of the people among whom he lived, and he left behind him a memory which will linger most pleasantly with those people so long as this generation shall last. He left behind him a record of personal integrity and individual worth of which his friends and relatives may be justly proud. Therefore,

BE IT RESOLVED by S. C. Conly Lodge No. 233 A. F. & A. M. that in the death of Brother Felix Dabney Seward, the craft has sustained an irreparable loss, and we extend to his bereaved family our sincere condolence and sympathy.

RESOLVED, FURTHER, That a copy of these resolutions be spread upon the minutes of the Lodge; and that a copy be furnished to the family of our deceased brother, as well as to the Baptist Record at Jackson, Miss., and the Koseiusko and Ackerman papers.

S. C. Conly

M. L. Black,

George R. Edwards, Jr.,
Committee.

Kingman Stalk Cutter is made to cut stalks and is the best. Brown Bros.

Kingman cotton planter is the best on the market. We refer you to Dr. J. R. Carter at Baptist Orphanage. Sold by Brown Bros.

FRECKLES AND PIMPLES REMOVED In Ten Days.

Nadinola
The Complexion Beautifier is endorsed by thousands of grateful ladies, and guaranteed to remove all facial discolorations and restore the beauty of youth. The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail. Prepared by NATIONAL TOILET CO., Paris, Tenn.

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WITH SOOTHING, BALMY OILS.
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

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WELL DRILLING & PROSPECTING—
DEEP WELL PUMPING CENTRIFUGAL PUMPS,
IRRIGATING PUMPS, AIR COMPRESSORS.
THE AMERICAN WELLWORKS,
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MRS. WINSLOW'S SOOTHING SYRUP
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
TWENTY-FIVE CENTS A BOTTLE.

3½%
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Big Crops of Corn

can be depended upon from land that has been liberally fertilized with a complete fertilizer containing 3½% nitrogen, 8% available phosphoric acid and 9%

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Just how and why 9% of Potash is necessary our booklet will show.

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New York—93 Nassau Street, or
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A Genuine Red Cedar Bucket
after 22 years use
was repaired by us
and is good for 22 years more.
Some that we made in 1866 are still in service.
Ask your dealer for our ware or write direct to
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Dr. Brown's Magic Liniment
This bottle for you—FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment, how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands, and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—and we want you to know it. Send for the sample bottle and try it. Write to
BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

A CHURCH FOR \$500
DELIVERED IN SECTION

Anywhere—with simple, direct plans, screws, bolts, all accessories and complete directions for erection. There's nothing experimental about it. Ask the Rev. D. McDonald, of Danville, Ky., to whom we sent a church recently. Through our system any religious community has an opportunity to establish a substantial, permanent place of worship or a school right in their midst. It is built of thoroughly seasoned lumber, with a composition roof and painted complete. We pay freight up to a distance of 150 miles.
More References—Southern National Bank, Louisville, Ky.; Louisville National Banking Co.; Louisville Title Co.

Write for full particulars, Dept. F
HOME BUILDING CO., FIFTH STREET, LOUISVILLE, KY.

SONG EVANGEL Prepared for Evangelists
By DR. W. H. DOANE And REVIVAL MEETINGS
The Choicest Old Favorites and Most Popular New Songs, 100 Gospel Hymns, Selected from 110 Master Writers and Composers of Music, Edited by Religious Press, and Noted Evangelists. A kind of binding—price from \$12.50 to \$15.00 per 100. Sample copy postpaid, 15c. Round Notes Only.
BAPTIST BOOK CONCERN, Louisville, Ky.

Satan's Willingness.

By W. G. Burgin.

There was once a little boy who was very fond of going into his mother's sugar bowl. She happened to see him one day and told him that Satan made him do it, and the next time, he was tempted just to say "Get thee behind me Satan." Not many days afterwards she found her sugar bowl empty and turned and asked the boy if he had been into it. He said "yes." She says, "Why did you not say 'get thee behind me Satan'?" He replied "I did tell him and he got behind me and pushed me in."

The great lesson taught in this is that Satan is not so willing to "get behind" but he is willing after he gets behind to push you in. And he has pushed boys and even men into more sinful things than "sugar bowls." "Pushing" serves his purpose as well as does "pulling in." All I have to say about the man, woman or child who after saying "get thee behind me Satan" and has not the moral strength to keep him (Satan) from pushing him or her in is: God pity him.

Mayhew, Miss., April 3, 1907.

Experience is the great test of truth, and is perpetually contradicting the theories of men.

—Dr. Johnson.

Sealing Preserves.

Some housewives are not satisfied with putting away jams, jellies, preserves, etc., without taking extra precaution to make the jars or glasses containing the fruit, air-tight. For this purpose the white of an egg and paraffine paper are excellent. Cut three pieces of paper for each glass or jar to fit in close around the edges. Dip each piece of paper in the unbeaten white of an egg, allowing it to take up a good deal of the egg; then place the rounds one over the other on top of the fruit. Put the metal cover over all and they are ready for sealing away. When fruit is sealed in this manner it must first be allowed to become quite cold, otherwise moisture will collect and mold form on the fruit.

Kingman Disc Harrows, Disc Cultivators and plows are the best improved on the market. Brown Bros.

More Than One Bottle Did It
A sufferer writes: "Can certainly say that Hughes' Tonic is the best chills remedy I ever heard of. Used only part of a bottle, and used as quinine, and it cured me." Sold by Druggists—50c and \$1.00 bottles.

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WANTED:
STUDENTS, TEACHERS AND EDUCATORS to assist in a grand Educational and Christian Revival Work.
Good opportunity for making money during spare hours and vacation.
For particulars apply to
J. T. THOMPSON, MANAGER,
Maghattan Building, Chicago, Ill.

Waynesboro.

Yesterday was a good day with the "saints" at Waynesboro. Evangelist Frank M. Wells of Jackson, Tenn., came down from Clearfield, Pa., and preached at 11 o'clock, delivered his lecture, "Jerusalem under the Turks," and preached again at night. Large and appreciative congregations heard all of these, at the close of the lecture alone, there being some fifty hands raised for prayer.

At the close of our meeting at Waynesboro, we will go to Hiwannee for two weeks, after which Bro. Wells will return to Canada to fill an engagement, unless the brethren decide to keep him longer in Mississippi, which I very much hope they will do.

Many invitations for meetings are coming in to Bro. Wells, from the South as well as the North; and should any pastor need him, he would do well to write him at Waynesboro, at the earliest possible date, that he may arrange to come, when needed.

We believe the Lord is going to give us the greatest meeting this section has had in a long time.

Brethren, pray for the success, not only of the meeting, but for the continued success of the Master's work in this part of His vineyard.

Yours in His service,

R. D. Maum.

Hiwannee, Miss., March 26.

\$175,000 for Home Missions During April

That is a large sum, but we must have it. Debt awaits us if we do not. I had hoped we would receive \$50,000.00 during March. That would have left \$150,000.00 to raise in April.

We dropped far short of the \$50,000.00. So we must have \$175,000.00 for April.

A United Effort for Thirty Days.

Nothing short of a united effort will bring victory, but with our forces all at it we can succeed. Every pastor, every church, every member to the rescue! There ought to be offerings from 5,000 churches. One hundred thousand givers to Home Missions ought to be on the roll for April. Most of these gifts may be small: but thousands can give from \$5 to \$10 and \$25 each while hundreds, without sacrifice even, can give \$50, \$100, and others not a few can give \$250, \$500, \$1,000. **Why Not \$1,000 Each From Fifty Churches?**

That would require fewer than five churches in each State in the South. In some States, like Georgia, Kentucky, Virginia and Texas there are a dozen churches that could give \$1,000 each and there are at least five churches in every State able to give \$1,000.

Beloved pastors and deacons, brethren and sisters of the churches shall we look to you in

vain? The Lord has blessed our work as never before. Shall we not round up the year without debt?

Brother editors of the South, give this plea the best place in your paper, call upon your great host of readers to come to our help. Every department of our denominational life is receiving the help and stimulus of the unifying, constructive work of Home Missions. As Dr. Van Dyke says: "Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions." Surely every one will

Pass It On.

A good word for TETTERINE to all sufferers of any skin disease. Enclosed find \$1.00 for which please send me two boxes of Tetterine for my friends. It is so good that I have told a great many people about it, and hope that they will send to you for it.

Mrs. Henrietta Herron.

'Glenshaw, Pa.'
Tetter, Ringworm, Eczema, Dandruff, Itching Piles, Erysipelas, etc., cured. 50c from druggist or J. T. Shuptrine, Savannah, Ga.

CURE FOR LIQUOR AND TOBACCO

The Kansas Anti-Liquor Society is mailing free a recipe for the cure of the liquor habit. It can be given secretly in food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell recipes, but give copies to friends. Add with stamp, Kansas Anti-Liquor Socy, 121 Gray Bldg, Kansas City, Mo.

SONGLAND MELODIES.

By H. N. Lincoln is the most successful southern song book. Latest edition. 520 songs, all the best in their line. Price 50 cents a copy, \$5.75 a dozen. Orders are pouring in from many Baptist churches for this book. SONGLAND COMPANY, Dallas, Tex. Send for catalog of 20 different song books.

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a miniature world of business. Every student is furnished a separate well equipped private office and given individual instruction. The best board is secured at the least cost, in a city free from saloons and their kin and where health is the best. Positions secured. You have missed your best opportunity if you fail to write for our large free 94 page illustrated catalog before entering elsewhere. Address
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Box 167 E, Paris, Texas

E G G S Barred Plymouth Rocks.
All Eggs selected from prize winning stock.
\$1.00 PER SETTING.
3 Settings for \$2.00 After April 1st.
Canebrake Poultry Yards, Demopolis, Ala.

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MACON, GEORGIA.
SOLE manufacturers of the only genuine Gantt Guano Distributor and Cotton Planter. Acknowledged in all the cotton growing States to be the best implements for the purpose ever put upon the market. Beware of imitations. Call on your merchant, or write for prices and catalogue.

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of the Southern Baptist Convention. Each order contains the Bible Fund and fosters the Sunday School interest of the Convention.

PRICE LIST FOR QUARTER.	
The Convention Yearbook, single copy	15c
Bible in order of 5 copies each	\$0.75
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Advanced Quarterly	25c
Intermediate Quarterly	25c
Primary Quarterly	25c
Lower Leaf	1c
Primer Leaf	1c
Children's Gem	1c
Kind Words (Weekly)	13c
Young Men's Kind Words (Monthly)	6c
Boys' and Girls' (Large four-page weekly)	8c
Bible Lesson Pictures	75c
Pictorial Lesson Cards	25c
B.V. Quarterly for young people's meetings, in order of 10 each	8c
Superintendent's Quarterly, 56 pgs	15c

Children's Day Program for June For the Bible Fund.

OTHER SUPPLIES.
 Sunday School Record, 100 copies, complete and accurate, \$1.00
 Class books (for keeping class records) per dozen 40c
 Class Collection Envelopes per doz 40c
 Excursion Maps (see catalogue)
 B. V. U. Supplies (see catalogue)
 Topic Card, Price per dozen, 15 cents; 75c per 100.
 Pledge Cards, 50 cents per 100.
 How to Organize a Bible Constitution and By-Laws, Price, 50 cents per dozen; 50 cents per 100.
 See B. V. U. Quarterly for list above.
 Home Department Supplies
 Its Purpose—J. M. Frost, 35c per 100
 An Experience—J. M. Frost, 35c per 100
 Price per dozen 50c per 100.
 Class Books for visitors, 10 cents each.
 Collection Envelopes, 35c per 100
 Superintendent's Quarterly Reports.
 Price, 1 cent each.
 Application Cards, 10 cents per 100.
 Membership Cards, 10 cents per 100.
 Superintendent's Record, 10 cents each.
 Send for prices of Bibles, Song Books, Howard Tickets and other supplies at samples.

Baptist Sunday School Board,
 Nashville, Tennessee.

OP-UM AND DRINK

HABITS cured at the

PURDY SANITARIUM.

Houston, Texas, by mail, safe, guaranteed cures. No guards or confinement. Read the following statement. Joseph W. Waller Co., Texas, Feb. 28, 1907. This is to certify that the name is H. M. Purdy and that I am 57 years old. That I used morphine 20 years, and that I was using 30 grains daily when I went to the PURDY SANITARIUM November 6th, 1906. I remained there five weeks and three days, returning home December 15th, 1906. I can now describe my feeling of freedom and I write this without having been asked to do so by Dr. Purdy or any one else. I want to thank him for the cure he gave me. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters. J. W. Waller Co., Mr. Purdy is a Confederate Veteran, a member of the Baptist Church, and a gentleman of the old school. Those who can't come to our Sanitarium should write for Free Trial Packets of our Home Treatment. Sealed booklet sent on request. Dr. Purdy, Suite 614 E. Main St., Houston, Texas.

Better Than Spanking
 Spanking does not cure children of bad habits. It only makes them more stubborn. There is a constitutional cause for this. Mrs. M. Sumner, Box 232, North Elkhart, Ind., will send her home treatment to any mother. She asks no money. Write her today if your child troubles you in this way. Don't blame the child. The chances are it can't help it.

The Home.

The Good Dog "Sport."

Come, now, you lovers of dumb animals, and you who think many of them are not so very dumb after all, listen to a true story about the devotion of a faithful dog.

His name is Sport, and he now lives in Harrison, N. J. He is a shepherd dog. Though he is thoroughly good-natured and gentle, he has the instinct of wild animals that makes them fear powder and fire and other things that are their enemies.

You have all read and heard a great deal about the earthquake in San Francisco last Spring. Well, Sport and his mistress, Miss Amelia Burg, then lived in that city. Their home was nearly ruined by the shock, and it was afterward burned, so all that the family owned was lost.

There they were, among the thousands of others, all nearly frantic to escape, anywhere, anywhere, away from the terrified city. No wonder the ferryboats running across the bay to Oakland had more than they could carry, for Oakland seemed to have suffered less from the shock than San Francisco.

Anyway, after huddling nearly all day in the streets, Miss Amelia with her mother and brothers and sisters and Sport found the way to the ferry and attempted to cross to Oakland.

At last all were on the boat, including Sport. But a deck hand, who perhaps was heartless, or perhaps thought the boats were already overcrowded with human beings, promptly kicked the dog off.

For a moment Sport looked wistfully at the boat that was carrying his friends away. Then, as his mistress gave a low whistle, he leaped into the water and swam after them.

You must know that no swimmer can go half as fast as a steamboat. For a few minutes Sport's head could be seen like a small dark spot as he rose on the tops of the waves, but he was soon lost to sight.

Would he follow them? Could he swim the three miles from San Francisco to Oakland? If he could swim it, would he land where the boat had landed or at some point where they would never see him again?

Whatever others might think, Miss Amelia waited, believing the dog would come straight to her—and so he did. In something like half an hour a speck appeared far out on the bay. It grew larger and came nearer. Soon they could make out the face of the faithful dog eagerly paddling his way toward them. As he neared the dock—a boatman, more friendly than the one who had kicked the poor fellow ashore, reached down his boathook into Sport's collar and lifted him to

the landing.

From that instant Sport was a hero. In two or three days the family was among the thousands who came East, seeking new homes. Sport was with them, and wherever he went his story was told, and nothing was too good for him. The railroad officials let him ride in the passenger coach, while ordinary dogs had to travel in the baggage car. In Denver and Chicago, where they stopped for a while, Sport was fondled and fed.

But, fortunately, all this attention has not turned his head, for Sport is a very sensible dog. —Children's Magazine.

Time He Quit.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whiskey. A seedy individual stepped up to him and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity, and roughly told him:

"I am not in the habit of drinking with tramps."

The tramp replied:

"You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to whiskey, and it will bring you to just the same place I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were blood-shot, his face bloated, his boots mismatched, his clothing filthy.

Then: "Was it drink that made you like this?"

"Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor and said, "Then it's time I quit," and left the saloon, never to enter it again.

"When We Meet on That Beautiful Shore."

We have just received a copy of a very delightful and pleasing sacred song and chorus called "When We Meet On That Beautiful Shore," composed by Samuel H. Speck. This is certainly one of the sweetest home songs ever published. It is especially suitable and adapted for the home, church and choir use, being also nicely arranged as a fine quartette for mixed voices. Retail price, 50 cents per copy. OUR READERS will receive a copy post-paid by sending 10 cents in silver or postage stamps to THE GLOBE MUSIC CO., No. 17 West 28th Street, New York.

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Axle Grease

takes miles off the road, and weight from the load. Helps the team and pays the teamster.

Practically destroys friction. Saves half the wear that comes from jolting over rough roads, and lengthens the life of a heavy vehicle more than any other greasing.

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CANCER

OF THE BREAST

CURED

How Mrs. Rodman's Life was Saved

Dr. L. T. Leach, Indianapolis, Ind.

Dear Doctor:—I write to testify to the curative power of CANCEROL for the treatment of malignant disease. I was afflicted with two cancers of the right breast, and after a persistent and stubborn fight, can truthfully say that both cancers are cured. My breast is entirely healed up and my general health is good. Let me thank you for the interest you have taken in me. Though I cannot express my feelings in words, my innermost sentiment is more than kind towards you. I thank the good Lord for giving you the knowledge to make such a wonderful remedy.

CANCEROL has proved its worth in the treatment of cancer. It is not in an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100 page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book FREE TO THOSE INTERESTED

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Located in the blue grass section of the State, beautiful and healthy, just an hour's ride from Nashville. The only school for women in the State owned and controlled by Baptists, and one of the best for the higher education of young women.

EVERYTHING NEW.—Three story pressed brick building; furnished complete throughout; steam heated; lighted by gas and electricity; twenty-four rooms with private baths, besides plenty of public bath rooms.

An ideal school in an ideal location, where your daughter will be looked after at all times, in the building of character, training of mind and heart, and development of the body. For further particulars and prices write to

GEORGE J. BURNETT, Pres.
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Women, Why Suffer?

HICKS' CAPUDINE (LIQUID)

Quickly Cures all pains, headache, backache, neuralgia and nervous exhaustion, brain lag, etc.

At all Drugists, 10c, 25c and 50c.

TRY A TEN CENT BOTTLE

THIS COLD DRING SOLID for selling seven 25 boxes "Merit" Blood Tablets 30 days allowed to sell. Tablets return money and give ring. Address "Merit" Medicine Co., Room 20, Cincinnati, Ohio.

Nitrate Deposits.

There is a generally prevalent idea that it is an admitted fact that the Chilean Nitrate deposits will at the present rate of working be exhausted in the near future, probably within about twenty years. This estimate is based upon surveys and calculations made some ten or fifteen years ago before a complete examination of the pampas outside the province of Tarapaca had been undertaken. In recent years vast deposits have been discovered and surveyed in the districts of Antofagasta, Taltal and Tocopilla, and according to the latest official estimates the store of "nitrate" now known to exist and to be workable will suffice to meet all requirements of consumption during the present century. —British Agricultural Press.

A New Salad.

Choose large, sour apples. Wash thoroughly, wipe and core them. Then with the corer or sharp knife enlarge the holes left by removing the cores. Chop cold chicken very fine, season with thyme, salt and pepper, moisten with rich milk and mix with fine bread crumbs. Fill the apples with this and bake. Serve cold on lettuce leaves with mayonnaise dressing.

Evelyn's Spell.

"Evelyn Archer" is coming home from college," said Ralph East to a friend.

"When Evelyn is here, nobody knows how she does it, but we all take more interest in good things. The young men go to church more regularly. The town puts on better manners. How one girl can manage to do so much, no-

body can tell, for she seems to be doing nothing, but there it is! A fellow would be ashamed to do anything mean when Evelyn Archer was around."

Yet Evelyn's only spell was that of one who communed with God and daily endeavored to let her light shine.

Killing Cabbage Worms.

After experimenting with several remedies proposed for the extermination of the pestiferous cabbage worm, the United States Department of Agriculture recommends as a cure the use of bran mixed with Paris green, one of the standard remedies for cutworms, as well as grasshoppers. The experts of the department say it is best to mix the bran with water and sugar before adding the poison. The proportions are two or three ounces of sugar or other sweetening, and about one pound of bran to a gallon of water, so that it will make when stirred a mixture that will easily run through the fingers. In its application it is simply sprinkled wet or dry over the plants affected.

In the Firelight.

The fire upon the hearth is low, And there is stillness everywhere. And, like winged spirits, here and there The firelight shadows fluttering go. And as the shadows round me creep, A childish treble breaks the gloom. And softly from a further room Comes, "Now I lay me down to sleep."

Not a drop of Alcohol

Doctors prescribe very little, if any, alcohol these days. They prefer strong tonics and alteratives. This is all in keeping with modern medical science. It explains why Ayer's Sarsaparilla is now made entirely free from alcohol. Ask your doctor. We have no secret! We publish J. C. Ayer & Co., Lowell, Mass.

Mississippi College.

New Buildings to Cost

\$100,000 With an increase of \$20,000

In the Endowment are now a practical certainty. We expect : : :

400 STUDENTS.

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Is the BEST, the Lightest Running Wagon made. They are Strong, the wheels are boiled in Linseed oil before the tires are put on. They will last for years. We also make the best Building Brick made in the State.

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China.

China seems restless, but we are not scared. In Shan-si province the missionaries are having some trouble of late. Many have been forced to leave their homes, and while away their houses have been broken up and household goods all destroyed. None of the missionaries were killed. The only reason they were not killed, they were not there when the enemy came. This trouble came about on account of a tax being levied by the officials to build a railroad, together with an edict against opium-smoking. This did not meet with the approval of the masses—the more ignorant people—and they accused the foreigners of being the cause of it, hence an effort to exterminate them in that locality.

China is going to be something, but it may be at the peril of the foreign population. Temples are being converted into schools; classical examinations have been abolished; military schools are being opened all over the country; Western Sciences are taught in heathen schools where they can possibly get teachers; railroads and telegraph lines are built in many places; the cultivation and sale of opium is to be prohibited; and many are wanting Christian civilization.

Another cause of the unrest is—there is a strong effort being made to overthrow the Manchu Dynasty and replace with purely Chinese administration. This is now creating a great deal of concern among Chinese authorities, and the whole nation seems to be quivering over this political state of affairs. While the better informed people understand the situation, the common people do not, and they believe foreigners are at the bottom of it. Roman Catholics are here and there all over the Empire, and they are sowing the seed of discord among the ignorant class of people, and by their domineering conduct in political affairs in many places, have given the Chinese a dislike for foreigners. This is speaking in a general sense but the effects are felt everywhere, thus making it very hard on Protestant people. The 13th chapter of Revelation tells us of the beast whom the dragon gave power to deceive them that dwell upon the earth. This, I believe, is Papacy, and China is suffering because of it, and many Protestants have lost their lives as a result of heathenism and catholicism. Of the two, heathenism is less satanic.

May be I should not write so plainly, though I believe the above statement. Classics are called Confucian in the same way that the Bible is called Christian, and now that they are to be done away with in examinations as a test of scholarship, it is to be hoped and believed that the Bible will largely take the place. But

if all the classical books were destroyed, no doubt there are a half-million people who could reproduce them from memory, so it will be yet a little while before classics will be forgotten.

This is the most promising time the Christian world ever knew to flood China with missionaries, to make her a new China, by winning the people for Christ. We should not fear the dangers that might be, but have the courage of Paul, go even in the face of death to save the people. When Paul heard the cry—"Come over into Macedonia and help us," he was on his way in less than twenty-four hours without considering danger.

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Ping-tu, Feb. 14, 1907.

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